THE PACIFIC

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Reading Room

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THE SHADOW AND THE LIGHT.

No victory comes of all our strife,—
From all we grasp the meaning slips;
The Sphinx sits at the gate of life,
With the old question on her awful lips.

O, why and whither?—God knows all;
I only know that he is good,
And that whatever may befall
Or here or there, must be the best that could.

For he is merciful as just;
And so, by faith correcting sight,
I bow before his will, and trust
Howe'er they seem he doeth all things right.

Ah me! we doubt the shining skies,
Seen through our shadows of offense,
And drown with our poor childish cries
The cradle-hymn of kindly Providence.

O Love Divine!—Whose constant beam
Shines on the eyes that will not see,
And waits to bless us, while we dream
Thou leavest us because we turn from thee!

Shine, Light of God!—make broad thy scope
To all who sin and suffer; more
And better than we dare to hope
With Heaven's compassion make our longings poor.

—John G. Whittier.

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W. W. FERRIER.....Editor
2716 Hillegass Ave., Berkeley.

CHRONICLE AND COMMENT.

It required $43,790,000 to run the United States navy last year. In this was included the pay of the men and the equipage and repair of vessels.

The United States Government has spent $50,000,000 in reclaiming arid lands. President Taft asked recently for a $30,000,000 bond issue to finish up projects already begun.

James Hamilton Lewis said in one of his fiery oratorical flights recently in Chicago that the Japanese would not only crush American labor but would also destroy our religious life.

Joseph Cook once said: "The nineteenth century made of the world a neighborhood; the twentieth must make it a brotherhood." The trend is decidedly that way in the closing year of the first decade.

The First Congregational Church of Oak Park, Chicago, prints a sermon once a month for distribution by mail and otherwise among the sick and those unable for other reasons to attend the preaching services.

The United States Steel Corporation is building at Buffington, Indiana, its cement plant No. 6 at an expenditure of $2,450,000. It will have a capacity of 2,000,000 barrels of Portland cement a day. It is estimated that the total output of Universal Portland cement will be 10,000,000 barrels in a year.

In a recent address, President Schurman of Cornell University expressed regret that there were not more young women attending the university. In 1900 there was an attendance of 3,000, of whom 401 were women. The attendance now is 4,103, but the number of women is no larger than it was ten years ago.

President Brown of the New York Central Railroad declares that under the existing inefficient and wasteful methods of food production, five years will witness the departure from our shores of the last export cargo of food products. Further he says that we must increase production per acre by more intelligent methods or we shall not produce in a very few years enough for our own use.

Professor Munsterberg of Harvard is of opinion that the average business man takes too selfish an interest in himself and his business: "The women of this country control the culture, unfortunately. The higher ideals are in the care of the women here. The higher culture has been left by the busy business man to the women. This is unfortunate, indeed. I do not mean by that that anything should be taken from the women, but that the men, the business men, should bear their share of the culture, too. The haphazard manner in which men drift into their vocations is largely responsible for this. Each life should be adjusted to a more ideal view toward vocation. Every vocation should be looked on in a more ideal way. Take, for instance, the school teacher who looks upon her vocation as a hardship and a drudge. It shold be looked upon in a far different way—as an ideal vocation. The business man who simply sees in his vocation a means of getting the better of his fellow man destroys his power to get satisfaction from anything, and until he begins to idealize his vocation he will remain in that condition. We must fill our lives with idealism. Our children often go to school never to learn that to do one's duty one must idealize one's life."

Fifty-one counties will be represented at the World's Sunday School Convention in Boston next May. In point of cosmopolitanism it will doubtless be more widely representative than any other Christian gathering ever held, going beyond even the Ecumenical Missionary Conference in New York in 1900. In addition to delegates from every province of Canada and every State and Territory in the United States —the number of these being restricted so that hundreds, or thousands, who would attend cannot secure delegates' credentials—there will be official representation from the following countries: Russia, Norway, Sweden, Denmark, Holland, Belgium, Spain, Portugal, France, Germany, Austria-Hungary, Switzerland, Italy, Bulgaria, Roumania, Turkey, Syria, Bohemia, England, Ireland, Wales, China, Japan, Korea, India, Malaysia, Siam, Laos, Egypt, Arabia, Algeria, Congo, South Africa, Palestine, Persia, Mexico, Australia, New Zealand, West Indies, Philippine Islands, Hawaii, Canada, Central America, Argentina, Chile, Brzil, Uruguay, Colombia and Dutch Guiana.

It is encouraging to find members of other than Congregational churches saying considerable about denominational rivalry. In a recent number of The Interior, the Rev. Dr. Robert F. Coyle of the First Presbyterian Church of Denver, said in the course of an article on "The Heroic in Religion": "A good deal has been said and written lately about the falling off of candidates for the ministry. Personally I do not think it is anywhere near as serious as some of our friends seem to think it is. What our times demand is not more ministers, but better ones; not an increase in quantity, but an improvement in quality. There is scarcely a town of 4,000 or 5,000 population in the country that is not already oversupplied with preachers. One or two really strong men in a community of from 5,000 to 6,000 people could do more good and accomplish more effective work for Christ than half a dozen ministers of inferior ablity who cannot attract a following or command the attention of their fellow-citizens. Give us less sectarianism, less denominational rivalry, and more of Paul's enthusiasm for the cross, with men in our pulpits who can think and speak and lead the people, and the cause of Christ would go forward by leaps and bounds where now it is scarcely holding its own." Professor Coe of Union Theological Seminary in an address a few weeks ago before the American Sociological Society plead for a reduction in the number of small coun-

try churches. He says that they represent a great economic waste.

Other parts of the world are growing as well as this. Here are some statistics as to the Levant furnished by a United States Consul: Port Said, Egypt, fifty years ago was a small Arab encampment; it now has 50,000 inhabitants. Piraeus, the port of Athens, in 1830 counted only a hut; in 1870 the population numbered 11,000; it is now 80,000. Mersine did not exist in 1832 when Ibrahim Pasha's fleet anchored in the roadstead; it now has a population of 22,000, and is the railway terminus of the line to Adana. Beirut, the chief seaport of Syria, in 1780 had 600 inhabitants, in 1860 about 25,000, in 1885 some 100,000, at present more than 150,000. Gaza, a Mediterranean port forty-eight miles southwest of Jerusalem, in 1840 had a population of 2,000, which had grown to 48,000 in 1907. Within the memory of Americans still living in Beirut that city could not boast a single window pane. Beirut of the present age has modern palaces, colleges, newspapers, post and telegraph service, and street lights. Twenty-five years ago, there was not a single carriage in Beirut, and the ladies made their afternoon calls mounted on donkeys. Today there are 600 licensed victorias in Beirut, besides numerous private vehicles, including some automobiles, electric street cars, and railroads.

It is announced by the International Sunday School Association that "an inspirational Sunday school tour" will be undertaken by the world's executive committee immediately in advance of the meeting of the World's Sunday school convention in May at Washington. An itinerary has been laid out which includes 6,000 miles of travel, and will touch the following cities in succession: New Orleans, Dallas, Mobile, Nashville, Louisville, St. Louis, Kansas City, Omaha, Minneapolis, Detroit, Chicago, Cleveland, Indianapolis, Pittsburgh, Newark, Brooklyn, Boston, Philadelphia. The tour will begin at New Orleans on March 15 and end at Philadelphia on May 17. The sixth world's convention will meet in Washington two days later. The chief of the party will be the Rev. F. B. Meyer, president of the World's Sunday School Association, who will speak in every city visited. So also will the international general secretary, Marion Lawrance, and E. O. Excell will be with the party at all meetings to lead singing. Besides these, Bishop Hartzell, W. N. Hartshorn, chairman of the international executive committee; F. A. Wells, international treasurer, and E. K. Warren, a former president, will be with the party through portions of its itinerary.

The proclamation of a constitution in Turkey has thrown open the doors of Palestine to an influx of Jews from all parts of the world. It is said that thousands are escaping from Persia to find shelter in the Holy Land, and that every ship from Odessa carries hundreds of them. The Valley of the Jordan, once the property of the ex-Sultan Abdul Hamid, is being eagerly sought after by Jewish capitalists and syndicates of Zionists, whose agents, distributed all over the land, are buying up rich properties of Mohammedan offenders whose incomes since the revolution are considerably lessened. For some time Jerusalem has been essentially a Jewish city. Banking, as well as trade and commerce, is monopolized by Jews. The Government has found it necessary to organize a company of Jewish gendarmes. Hundreds of thousands of pounds are sent annually from Europe and America to enable the colonists to build homes, hospitals, schools and invalid homes. Over one hundred schools already exist in Jerusalem alone, and synagogues are going up everywhere. The value of land has risen fourfold. The modern agricultural implements and methods of the Jewish settler have made the land produce harvests never before dreamed of by the natives. The Anglo-Palestine Company, a Zionist banking and commercial enterprise, is pushing the cause of Israel with splendid determination. In Jerusalem alone four-fifths of the 100,000 population now belong to the Jewish faith, while at Jaffa, Tiberias, Safed and Haifa the Jews are reckoned by tens of thousands. Almost the whole extensive plain of Esdraelon has been bought up by them. Their prosperous colonies spread from Dan to Beersheba, and even farther south, to the outskirts of Egypt.

Public school boys take higher rank in colleges than those who are trained in private schools. The Yale Alumni Weekly says: "Dean Wright has frequently referred to this phenomenon, and the Sheffield Scientific School scholarship lists this year again show the same condition. Private school preparation for college should be better than high school preparation, as a matter of logic, because the private school can devote itself rather exclusively to this particular kind of teaching. The public high school has too many different kinds of educational problems to solve to be able to attend to college work exclusively. The high school is ground strenuously between the nether millstone of fairness to the taxpaying and non-college-going public and the upper millstone of demands made upon it by college requirements. Yet the high school boys—as a class—excel the private school youths in scholarship when their respective headmasters turn them over to the "higher education." Here the type of student enters into the question. The public school boy comes to college more or less as an individual unit and his course is nearly through before he has made the associations which his private school classmate brought with him. The result, in the high school boy's college career, is detachment from the social life and hence freedom for curriculum work over the hard years of the three or four. Add to this the usual difference in pocketbook and previous social experience, and the phenomenon is not so difficult to solve. The two sets of youths are not inherently different. But they come to college from widely different preliminary social levels, and the result—so far as it affects college work—is not so remarkable as it would seem."

ARE THE CHURCHES DECADENT?

By Robert Stuart MacArthur, D.D.

Several recent magazine articles and some pulpit and platform addresses have affirmed, or at least implied, that the churches of America and of the world are decadent, or even moribund. Are these affirmations and implications correct?

It may be affirmed, without the slightest fear of successful contradiction, that the churches are advancing and not retrograding. This statement is true of the churches of nearly all the Protestant denominations; it is true also of Roman Catholic churches in the United States. Authoritative statistics show that in 1907 the net gain of our religious denominations was 2,301 ministers, 4,214 churches

and 657,546 communicants. The Roman Church reported 12,731 churches, 15,891 priests and about 12,000,000 members. It should be remembered that the Roman Church counts the whole Roman population, men, women, and children, as belonging to the church. Of Protestant denominations, the Baptists report the largest net gain for the year 1907; they include fourteen bodies in all. Their net gain was 103,358. The net gain of the Methodist Church, including its seventeen bodies, was 101,696. The Lutheran Church comes next, with a gain of 65,172. This brings their total number of communicants up to a little over 2,000,000. The Lutheran Church is largely indebted to immigration for its remarkable increase. It now ranks third on the Protestant list. The Presbyterian Church, in its twelve bodies, made a net increase of 49,627. This church now takes fourth place, being obliged to yield the third place to the Lutheran Church. According to the figures furnished by Dr. H. K. Carroll, of the Government Census Bureau, the Protestant Church shows a decrease of 15,833 in membership. It seems almost certain, however, that this decrease must be due to different methods of recording the number of its members. It is scarcely conceivable that with its multiplied instrumentalities for aggressive work, it really could lose this number of members during the year. The Disciples of Christ record an increase of 20,365; this brings its total above a million and a quarter. The Congregationalists grow but slowly; their net gain for 1907 was only 2,604, and their entire number of communicants is a little less than 700,000. Christian Science has been supposed to be making enormously great progress, but the past year shows that its net gain in communicants was less than 5,000, and that its total membership is 85,096. It is almost certain that the days of the phenomenal growth of Christian Science are over. Hereafter, there will be simply what we may call a normal growth. The analogy between the history of Christian Science and certain other religious bodies justifies this statement. Christian Science has greatly modified many of its theories and practices; and, in turn, many of the churches have adopted some of the verities of Christian Science, while they reject what they deem its absurdities. The result is that as a separate organization, it will not have in the future the phenomenal growth which it has had in the past; in this respect, it will take its place with other denominations which sprang up with certain new truths and errors, and whose truths have been adopted, while the errors have been rejected by the orthodox churches. Each school of medicine modifies all the other schools, and is, in turn, modified by them in important respects. The same thing is true of political parties. The history of Christian Science will came under the same law.

It will be seen from these figures that the Roman Church is the largest single denomination in the country; but its members are estimated rather than counted, and they include all the population belonging by family ties, or in any other way, to that church. The Methodist denomination, with its seventeen bodies, has a membership of 6,660,000; it has also about four times the number of churches that the Roman Catholics have. In actual gains for the year, the Baptists stand at the head of the list of the Protestant churches. This is the more remarkable as Baptists gain very few by immigration. The Episcopal, the Presbyterian and the Methodist churches are indebted for a considerable element in their growth to immigration. Immigration is the chief source of growth in the Roman Church in the United States. If the streams of immigration were cut off, it is very doubtful whether this church could do more than barely hold its own. With the exception of additions from the Dominion of Canada, Baptists secure very few additions from immigration. In 1784 there was but one Baptist to ninety-four of the population; in 1908, there is one to every seventeen of the population.

It will be admitted that there are enormously difficult problems connected with the progress of Christianity in America and throughout the world. In the United States we now have a population of perhaps 85,000,000. Including all the members of all churches and synagogues, there is still a great population outside of churches and synagogues. There is an enormous population practically unreached by the churches in their varied instrumentalities.

But Christianity was never so puissant a force as it is today. In certin respects ministers and churches may not be so conspicuous in certain communities as once they were. More humanitarian, and so truly Christian, work is done outside of the churches than was formerly the case. This is true of the work of the Y. M. C. A., the Y. W. C. A., settlement work in a score of forms, fresh air work and several other alleviatives of distressing social conditions. All of these humane endeavors are the children of the church; they are the hand of the church reaching out to help men because of the loving hearts beating in the bosom of the church. These instrumentalities were never so multiplied and so benedictive as they are today. Never were political ideals so high as they are today. Men who would have been welcome in the cabinets of our earlier Presidents, would not be permitted in the cabinet of the President today. Political methods once almost universal, today would put any man who was known to be their beneficiary, under the ban of both political parties. Business methods, common even a decade ago, are not permissible today among the kings of trade. These reforms are all victories for the church and the synagogue. Never before was money given so lavishly for academies, colleges and professional schools as today. Never before were millionaires so numerous, and never before were millions so generously laid upon the altar of humanity. Never before were such vast sums given for missionary enterprise at home and abroad as today. These offerings are all victories for the church and synagogue. Never before was money given as now for the study of diseases, whose mastery has hitherto baffled skill. Institutes of research are among the noblest gifts ever made by men for the mastery of disease, the alleviation of suffering and the prolongation of life. These are all victories won by religion. The world was never so good as it is today, and yet it will be better tomorrow. God is not dead, nor asleep, nor on a journey; He is on His throne and is ruling this world for man's highest good and for his own greatest glory.

Calvary Study, New York.

THE POWER OF THE LAYMEN'S MOVEMENT FOR UNITY.

Silas McBee, Editor of the Churchman.

There came into my office recently a merchant from Germany seeking information about the Laymen's Missionary Movement. His bearing indicated distinction in his profession, whatever it might be, and only a few words were necessary to reveal a deeply religious character. He

had read on the steamer a pamphlet setting forth the objects of the movement. He spoke of the subject of the movement as a revelation to him, although he had been an active worker for Christian co-operation for years. He seemed as one inspired with a new call, as he attempted in the best of English, yet spoken with difficulty, to describe the effect the pamphlet had produced upon him. He was hungering and thirsting for the fullest information with regard to the movement, but he constantly returned to the one overmastering thought—that Christian men everywhere should unite to tell the good news that they had heard to the millions in their generation who had never heard. With tremendous conviction he declared that such a call should arouse a response throughout Christendom. He sailed the next day to impart the information he had acquired and the inspiration which had taken possession of him, to his own people in Germany.

This incident reminded me of the epoch-making address before the University of Berlin on the religious situation in Germany delivered by Professor Harnack on the Kaiser's birthday, January 29, 1907. The address embodied more than the conclusions of a great scholar. It gave expression to national ideals. In addressing a body of his soldiers on a former occasion, the Emperor himself had said that there was in one of the old Hohenzollern castles both a Roman Catholic and a Protestant chapel—that if Germany were to fulfill its destiny as a Christian nation all the truth represented by the two chapels must be preserved and welded into one great purpose. Professor Harnack, emphasizing this vital principle said: "It is an inseparable element of the Christian religion to demand and establish unity among its members; a unity as wide as human life, and as deep as human need. History," he said, "has taught us that all of us, whether we will or not, have became different from our fathers, that dogmatic expressions arose and ordinances came into being under conditions and under prejudices that we can no longer recognize; that church history forces us to question separation and to work for unity." In a noble passage he declared that "In knowledge of history, there lies ever a mighty forward-impelling power." I sent a report of this address to Secretary Root because I knew he had expressed similar convictions. In acknowledging and commenting upon Professor Harnack's paper, Mr. Root used these words: "I am coming to think that capacity for united effort to attain a common object of primary importance, as distinguished from strife about formal or comparatively unimportant differences, depends upon the stage of development in civilization which the people or the members of any great organization have reached. Every great nation seems to pass at some period through a storm belt of incapacity to unite. The races that are capable of development beyond that point rule the world; the races that are capable of it go down. The Greek cities could combine just so far and no farther, and accordingly they went down before races of much inferior intellectual power. It is a pity that the last place for the exhibition of this higher power of civilized men is ordinarily in matters of religion; but a better day seems to be opening."

The concordant labors of scholars of different communions and nations have concentrated attention upon the origins of Christian history, and above all, upon the author of Christianity itself, to such an extent that reunion in thought and aspiration is in a degree already an accomplished fact. The Christ of history is now made the object and subject of investigation and thought by scholars and students alike throughout the world. His name and His influence upon history are acknowledged to be inextricably and permanently inwrought in scientific and philosophic thought.

But the Laymen's Missionary Movement has for its object a deeper, a wider, and a higher purpose, namely, to serve Christ in Christ's way. It is organized to concentrate not only the minds but the hearts and souls of Christians of all names upon two great facts; first, upon Christ, the Supreme Fact of human history; and then, upon the fact that of those for whom He died and lives forevermore, about 900,000,000 are living today who have never heard of His coming into the world, have never known that He came to give them a home in His Father's family, have never consciously come under the power of His love. This movement lives and has its being in the belief that if divided Christendom can be brought face to face with these two facts it will see the mind of Christ more clearly, and seeing, it will follow where He leads. God's will is absoute unity—the reconciliation of the world. His kingdom exists to accomplish His will. Its existence is actual and visible, not imaginary nor invisible. Its unity is of its essence. This truth is recognized in the State. The unity of a nation is the nation. To attack the visible unity of His kingdom is to attack the kingdom; to do violence to the will and mind and love of the King Himself. As there is unity, so there is liberality in the nation—difference, diversity, division in thought, and belief, in party allegiance and organization—all in the one nation with loyalty. And yet the nation is but the shadow lent us to learn the substance of the eternal kingdom. How dare we protect the unity and liberty of the nation while we mar the unity and crystalize the liberty of the kingdom of Christ?

The Laymens Missionary Movement is based upon the unalterable conviction that if Christians will fairly face these two great facts, will honestly work together to bring home those who know not that a home is prepared for them, differences of conviction, diversities of administration, divisions incident to racial conditions and historical development, will all assume their places in a true proportion under the principle of the unity of the kingdom and the liberty of the sons of God. First things will become first. The unity of the family of God with infinite diversity in that unity will enable the church as the body of Christ to move forward, conquering and to conquer, in His name, who is the desire of nations and the Saviour of men.

THE REAL CHRISTIAN ENDEAVOR."

W. N. Burr.

Monday morning at the parsonage. The air quivers with "Christian Endeavor Day" thought and feeling brought over from Sunday. It was pure joy for us to review the story of this young people's movement; to drop back twenty-nine years into the Williston church parsonage and scan the faces of the group of young people who did not scramble over each other at the first flush to put their names to the "cast-iron pledge," but who, realizing that they were being "lined up to a big job," were persuaded only after some little effort on the part of their earnest-hearted pastor.

We noted the wonderful growth of the Movement, going with it from its Portland birthplace out into almost all the world. We made a list of its famous departments, and what they stand for—The Quiet Hour, The Tenth Legion, Missionary, Evangelistic, Floating Work, Hospital Work, Citizenship and Temperance, etc. We visited the recent "Fourth World's Christian Endeavor Convention" at Agra, India, and we thanked God for what Christian Endeavor has done for young people, as we looked into the fresh young face of one of our "boys" who gave us, off-hand, a fine descripiton of Agra, and of the marvelous Taj Mahal. When the "Endeavor Meeting" closed it was Christian Endeavorers who filled the "choir seats" for the evening service, as is their custom every Sunday evening. The pastor gave a "Christian Endeavor Day" address on "The Christian Endeavor and The Student Volunteer Movements," closing with an invitation to any who had not confessed faith in Christ to enlist under the banner of the Captain of our Salvation; and one young lady who had been under Christian Endeavor influences came forward to volunteer for Christ.

That was last night. Now it is Monday morning. The mail brings "The Congregationalist." One-half of the Chicago correspondence is given to two paragraphs under the sub-head, "The Real Christian Endeavorer." We bite into those two paragraphs with avidity, only to be disappointed. It leaves a "flat" taste in the mouth—it is all so different from the rich, wholesome feasting of yesterday.

The speaker announced for a certain gathering—presumably a meeting of the Chicago Presbytery—was not able to fill his engagement, so "a rather free conference on work for young people was substituted, and in the course of the conference the attention by degrees became focused on the single question, what to do with the Christian Endeavor Society. . . . The ordinary Christian Endeavor prayer-meeting was defined as one where young people gathered before the evening service, sung hymns, read Scripture verses and selections from the Christian Endeavor World, had a social after-meeting, and then went away while the evening worshipers were entering the church. If there are exceptions to this type in Chicago Presbytery none were reported." This is the gist of the first paragraph.

And the second suggests a basis of reform: "It was affirmed, without a voice in contradiction, that the Society has come to be a divisive rather than a unifying force. The remedy proposed, tentatively, was to substitute a work-test for a pledge and taking part in prayer-meeting basis. Let the membership be made up, it was said, of all the young people who take up any form of Christian work, or put themselves in definite training along any line. Let the girl who teaches a sewing class, or the boy who works in the Sunday school library be regarded as a real Christian Endeavorer. Let those who support the church by singing in a chorus choir have as good standing as those who go to a young people's meeting and read a Scripture verse. The young people so enrolled may meet in a general Christian Endeavor meeting monthly, or oftener if necessary, carrying on their activities meanwhile in connection with the various established agencies of the church. Reports of the successful working of this plan in some churches were made, and it seemed to be a solution of present unsatisfactory conditions," etc., etc.

I have served as a pastor most of the twenty-nine years since the organization of the first Christian Endeavor Society. In every church that I have served—in half-a-dozen different parishes—I have had the help of a Christian Endeavor Society. I have tried to live close to my young people, and to give them the best I could find to inspire them with high ideals of Christian life and service. And while I have once in a while heard in a church meeting some mumbling concerning "present unsatisfactory conditions in the Christian Endeavor Society" I have never regarded it as worth any very serious consideration, because I have never yet found myself plump up against any such "conditions." Young people have their coltish ways, some of them; and some of them grip the heart of the whole matter with an amazing strength of spiritual perception and purpose. In every church of which I have been pastor I could depend upon my Endeavorers for Sunday school work, choir work, attendance at the Sunday evening service, and, except in the case of High School pupils, who have been obliged to study in the evening, my young people have been faithful attendants at the midweek meeting—even the High school pupils coming when their work would permit, as during a vacation week.

The proposed "work-test" will not "work" in our evangelical churches, as a substitute for the pledge and prayer-meeting basis. We must have something with a devotional-life basis, that will **right there** find its impulse to reach out through many departments of active service "for Christ and the church." We have it all in the Christian Endeavor Society.

And the Society is "making good." Christian Endeavor has a history now which tells a story of growth and achievement that could never have been accomplished by any organization doing only such weak work as is described in the Chicago picture of the "ordinary Christian Endeavor prayer-meeting." The fact is, ther is a great deal more of "exception" than "rule" in that picture. A writer on another page of The Congregationalist has this to say: "We seem to be enlisting in our Apportionment Campaign not only those who have stood manfully by our enterprise for many years, but a number of men, many of them young or middle-aged, who need only to have brought before them a large business-like proposition in order to align themselves with it." As I read that the thought came: "How many of these fine laymen coming now to the front in the 'Laymen's Missionary Movement,' the 'Brotherhoods,' etc., are indebted to Christian Endeavor training, more or less, for their enthusiasm and their wisdom?" And I thought of Sweet, of Denver, and Lewis of Seattle, and John Willis Baer; and a long procession came in their train.

The Christian Endeavor Society has been here for twenty-nine years now, and it is here to stay for some little time yet, "prayer-meeting basis" and all; for—

"He who is the Living Vine, whose life in all its veins
Was beating in the earlier days and yet in strength remains,
He planted it, He nourished it, and He will tend it still,
The flower of His perfect love, the fruitage of His will!"

La Canada, Cal., February 7, 1910.

The World Sixth Sunday School Convention will be held in Washington, D. C., May 19-24.

THE GOVERNMENT OF RUSSIA.

By Prof. Granville F. Foster.

Since the recent wonderful regeneration of Turkey, the only real, absolute, autocratic government remaining in Europe is that of Russia; and even when judged by the standards set by the emperors of ancient Rome it is by no means a mild sort of absolutism that is here exemplified. True, there has been some play at Liberalism on the part of the Czar and his minions, but each game lasts but a short time, to suffer a relapse into former conditions.

In 1904 and 1905 the Russian Court, thoroughly frightened at the incipient rebellion, which promised growth to one not to be resisted and which might sweep the descendants of Michael Romanoff from the throne, promised the Douma. Ostensibly this was to be a representative body of the people and was to place Russia at the side of the limited monarchies of the world; but this public announcement as to the purpose of the new legislative body did not prevent the making of a most complicated means of election and the use of Court money and influence in order that not only no anarchist, no nihilist, no Socialist should have a seat in it, but that even no liberal members of the higher classes should be elected. The Douma convened in May, 1906, but its urgent desire for a redress of the flagrant abuses of the government did not meet with the approval of autocracy and it was dissolved. A second Douma suffered the same fate, and the flower of constitutional liberal government has withered on the stock. Russia is still in the barbarous ages. The condition of the peasants is deplorable; aye, it is not an exaggeration to say awful. They are sunk into abject ignorance, live hardly better than farm stock, eking out a miserable existence on a few acres of ground, which, with poor soil and in a very unfriendly climate, produce but little, and even half of this must go to the tax-gatherer to support a lazy nobility, to pay the expenses of army and navy, to support a horde of secret police and public constabulary to keep the people in subjection. The conditions of things greatly resembles what obtained in France before the great Revolution. The deluge of blood came at last in France and it must come sooner or later in Russia.

Many years ago the Government made education for the peasant impossible, and when the results had at last manifested themselves, then the nobility pointed to these miserable specimens of their work and said, "See what these men are like; it is no use doing anything for them for they are absolutely hopeless; they are like niggers; keep them down, torture, kill, exile the first that complains for it is only thus that we can have peace."

Russia has had a wonderful expansion in territory since the close of the seventeenth century. Before that time she was but a little dukedom in the centre of Europe; then in 1700 came the accession of the Baltic provinces at the expense of Sweden, and soon the building of Saint Petersburg, all by the prowess and foresight of Peter the Great; then Poland was added in the reign of Catherine II., 1772-1793; then came the Black Sea provinces, conquered from the Turks, and during this whole time piece after piece of Siberia was added until the Pacific coast was reached and the borders of Persia, Afghanistan and Beloochistan became the southern limit. Her territory now stretches over eight and one-half millions of equare miles, and her pouulation is now upwards of one hundred and fifty millions, of whom two-thirds are Slavs; and yet the other third forms seventy different nationalities—various Tartar tribes, besides the Finns and Poles. In addition to these are six millions of Jews, scattered here and there throughout the vast domain; and in the western provinces are several millions of Germans.

Before 1861 there were in Russia fifty millions of serfs—about four-fifths of the whole population of the country at that time. These were essentially slaves, except that unlike what the owners of negroes in the United States could do, the nobles, could not move a serf or sell him away from the land he cultivated; besides, these serfs lived in little villages, from each of which they would go forth in the morning to do the work of cultivating and to which they would return at night. The Emperor Alexander II., against the stubborn opposition of the nobles, freed these, allowing the inhabitants of each village, or Mir (pronounced Mere), to conduct its own local matters, and a portion of the land owned by the nobles was divided out among them, to be bought if desired at a price fixed by the government, or rented. If the Mir decided to buy, the purchase price was to be paid in forty-nine annual installments. This statement about the self-governed Mir does not militate against the thorough absolutism and autocracy of the government at the head. Even the Mir in its local matters has but a limited power, and as that power is wielded by the few in the community, natural shrewdness or artfulness has brought thehm to the front—men who copy the manner or mode of administration in vogue at Saint Petersburg, the mass of peasants in a Mir have often only changed a tyrant from among the nobles for an oligarchy of tyrants that were once peasants like themselves. The remedy here is the education needed to awaken the mass of peasants out of their stolidness, apathy and indifference. The idea of the Mir has furnished that party of Russians who believe the destiny of their country is to be the regenerator of Europe, or indeed of the world, the following motto: "A free people under an omnipotent czar."

Society in Russia consists of the nobles, those engaged in various professions, the mercantile class making but a small fraction of the population, ant yet, up to 1904, its opinion was "public opinion," its ideas were the only ones to which czar and councellors gave any regard whatever; but the fearful striks of 1905, the practical rebellion of peasants all through the land suddenly awakened the autocracy to the fact that "public opinion" was becoming a broader, larger thing than had been dreamt of before.

From Peter the Great's time to the beginning of the nineteenth century, society, as defined above, had a veneer of Western civilization. French was more commonly spoken than Russian, and French manners dominated in court and drawing room and French modes of dressing were everywhere displayed. But about a hundred years ago this was all changed, for a Slavophil party arose that took for its motto, "Russian customs for Russians," and this party has grown until it includes practically all society.

The government of Russia is still an absolute despotism, notwithstanding several spurts of Liberalism, looking to limiting the autocratic power. In theory, the czar, or as the present ruler desires to be called, the Emperor, is the absolute arbiter of the lives and fortunes of all Russians, but as one man cannot do everything necessary to govern one hundred and fifty millions of people, much of his power of necessity must be delegated to others. It is

a fiction of course to maintain the Russian idea that the czar can do as he likes. He would not dare to violate greatly the customs of the country, and he is obliged to defer a considerable to the wishes of the nobles if he expects to use them to the best in his work of governing.

The emperor still retains his title, "Autocrat of all the Russians." As already suggested, the first and second Douma were in turn dissolved, the latter one in July, 1906. A third Douma was then called on a franchise so restricted that the majority of its members were rich land-holders and minions of the autocracy, and this body does not, as did the two former, disturb the placid dreams of the Court or of the nobles. Of its 442 members, 403 are from European Russia, and the large majority of these are sycophants of royalty. On a par with the Douma is an Imperial Council, an Upper House, one-half of the members of which are appointed by theemperor; the other half are elected by the Provincial Assemblies, the Holy Synod, the universities, certain commercial bodies, by the nobility, and by certain landed proprietors, Each of these constituencies having its appropriate number of members. The elected members of the Council hold office for nine years, but are so divided that one-third are elected every three years. The Douma elects its own President and Vice-President but the President of the Council is appointed by the Emperor.

The Senate, so called, is the Supreme Court of the Empire, to hear appeals and to govern more or less the district administration of justice in the various provinces.

The Holy Synod, consisting of two metropolitans and the bishops, governs in all matters pertaining to the Greek Church in the Empire, but when the meetings are held they are presided over by the Procurator-General, sent directly by the Emperor to represent him, who is legally the head of the chuch. At the present time this synod has large control over education.

There is a Council of the Ministry or the heads of the departments, such as Army and Navy, Interior, etc., which was formed in 1905 to secure co-operation among all the Ministers; but from Prime-Minister down, all are responsible to the Emperor alone.

There is a Council of State, a sort of Privy Council of the Emperor, ostensibly advisory, often governing by various intrigues. There are many who believe the Czar has often been deceived by his advisors, that these rather than he have been responsible for some of the terrible atrocities for which Russia has become noted; but Nicholas II: is not a child, certainly not a dunce, and he cannot be so easily absolved, although it is doubtless true that he has been sometimes led to do things by these advisors against his better judgment. The government is not only supreme—it still, like the old French government under Louis VIX., meddles with everything. As a certain writer has said: "Not a scholarship in a school can be founded, not a bed in a hospital can be established without the selomn approval of the Czar." Under Nicholas I. not a village church or school could be built until the plans were sent to Saint Petersburg for the Czar's approval; nay, furother, if any one wished to build himself a house, requiring five or more windows, he must have a royal permit to do it.

Russia is divided into Vice Royalties, these into provinces, these into districts, these into volosts, these into mirs. These are presided over each by a council and a supreme officer representing the Czar; but both officer and members of council in every case save in the volst and mir are all appointed by the Czar. But there are in these divisions (the Mir not considered) assemblies called Zemostovos, gatherings of the representatives of the nobles, proprietors, and of the Mirs. The powers of the Zemstovos are extremely limited; nothing but local matters can be discussed, such as expenditures for roads, bridges and schools, and even these discussions cannot be undertaken until the royal governor has laid the matter before them, and he can veto any measure.

Russia has several projects before her, first of which is the union of all the Slavonic tribes in the Balkan States and in Austria-Hungary, at least under her aegis, if not fully incorporated with her empire. She desires Constantinople, the old capital of the Eastern (or Greek) Empire, and this desire is coupled with another one, namely to revive the power and importance of that ancient empire; hence all her wars with Turkey have had this aim in view, an aim ever thwarted in the past by the English, who have all along been in great fear lest the new Slavic Eastern Empire, which, if formed, reaching as it would the borders of India, might threaten that valuable British possession; hence the great Crimean War, and the sharp diplomacy since that time, in which England has so far effectually barred the progress of her antagonist.

Strange to say, in view of the awful ignorance of the majority of Russians, the upper classes of Russia believe themselves as the leaders of civilization, and to this end they are Rusianizing all the provinces, and as faras possible the Tartar tribes to fit their country to Russianize the world; for the future Slavic Empire, with Constantinople as its capital, like the Roman Empire, is to dominate the whole earth. In view of its future, the government at vast expense has carried on great public works. Railroads have been built everywhere within the extended domains, numerous canals have been dug, and the navigation of her hundred rivers improved. Great armies are being formed, the navy greatly increased, and the Czar seeks as much as possible to interest himself in European affairs. The reader recalls no doubt the fact that the Czar was the real sponsor of the Hague Tribunal, but few believe that his only desire in this transaction arose from a love of peace. Japan's unexpected military prowess gave Russia a temporary setback, but Nicholas II. has substantially said the same as Peter the Great said after the severe defeat Charles XII. of Sweden gave him, "The enemy has taught us how to gain the victory next time," and the next time Peter made his antagonist an exile, driving him from an awful defeat into Turkey to remain there several years, while much of Sweden was added to Russia, and Nicholas II. is only biding his time to do a similar thing with Japan.

CHRISTIAN ENDEAVOR NOTES.

Rev. Arthur B. Patten.

Feb. 27: Christ Winning Our Nation.—Luke 10:1-7.

To put Christ into all life is our ideal and should be our passion. Christianity is too big a thing to be confined to the closet and the cloister; its field is the world. Only citizenship in all its fulness can give Christianity a career. To our motto: "For Christ and the Church," we need to add, "and the Kingdom!" We cannot get along without the Church; but the indispensable Church must be at once the

head and the heart of the Kingdom of God on earth. An absentee Church, or a Church content in its own fellowship and ceremonies is a Church in retreat. A Church that talks more about saving souls than saving citizens and society has never been baptized into the spirit of the Lord's prayer. To be sure the Church's first objective is the individual; but it seeks the individual man, not only to bring him to God and to himself, but to bring him to his service in the kingdom of God. The Church is set to leaven individual men with the spirit of Christ and then to thrust them into the lump of society that they may in turn leaven it with the mind of the Master. We have heard too much about saving men out of the wreck of the world. But the world is not a wreck; never was, and never will be. The world is a noble craft in the making. We are not then to save a wreck; neither are we to save individuals out of a wreck; we are to save the world itself from being wrecked, by inspiring and accrediting individuals to man the ship, and to master her course, trusting in the God of nations who has launched our plant in hope upon a great destiny.

"Christ winning our nation." He can never "win out" in American democracy, unless we release him. We must give him the freedom of our cities, our business, our politics. Only his spirit can save society, and only his spirit can solve the problems of our great commonwealth. Christian endeavor, in order to make good must not only have its good-citizenship committees; but it must actually commit its members to good citizenship with intelligence, availability and courage. The Church was made for politics and not politics for the Church. Is there anything more pitiful than a subservient Church? Our day demands Churches with authority and with courage and intelligence to lead in the twentieth century crusades for clean citizenship and wholesome government. The dictionary defines politics as, "The administration of public affairs in the interest of the peace, prosperity and safety of the State." This is Christ's problem and ours. The saloon, the brothel, and the trust are in politics to assert their assumed rights; we are to go into politics above all to do our duty. Samuel, Elijah, Amos and Isaiah interfered mightily in politics. The Church's right in politics is only its duty to use its wit and its will to put the spirit of Christ into public affairs, and to put the other spirit out. But what about mixing of Church and State? Certainly the Church as an organization is not to go bodily into political campaigns, and is not to make herself the headquarters of political manipulations. But she is to inspire and consecrate at her altars the individual citizens who are to go forth and to form themselves outside her doors into the battalions of righteousness for the purging of politics and the building of the Christian democracy.

The young people in our Churches today may reshape our nation tomorrow to finer issues, fulfilling the dreams of Washington and Lincoln and infusing the spirit of Jesus Christ into all our public affairs. But to do this they must be brave, and they must be wise, and they must have willpower born of impassioned conviction.

What do we need to keep the nation whole,
To guard the pillars of the State? We need
The fine audacities of honest deed,
The homely old integrities of soul,
The swift temerities that take the part
Of outcast right—the wisdom of the heart—
Brave hopes that Mammon never can detain
Nor sully with his gainless clutch for gain.
We need the Cromwell fire to make us feel
The common burden and the public trust
To be a thing as sacred and august
As the white vigil where the angels kneel.
We need the faith to go a path untrod,
The power to be alone and act with God.

MOUNT HERMON FEDERATE SCHOOL OF MISSIONS.

The mid-winter assembly was held at the First Presbyterian Church, Berkeley, Friday, February 4. The President, Mrs. H. B. Pinney, gave the keynote when early in the morning session she said: "We are here to learn how to do things." If this purpose was not accomplished, it was no fault of the program, nor of those who led in devotional services.

Mrs. H. E. Doran spoke from her own experience, successful plans for conducting mission study with busy housewives, emphasizing the interest and profit resulting from following out kindred topics suggested by the main subject of the book used.

Among speakers introduced as "Those who have been there," Mrs. George B. Smyth noted the fact that the wonderful changes in educational lines in China are the direct results of little mission schools. Dr. Naomi Gaston, of Burmah, told the story of a medical missionary who, successful in curing the rajah's wife after all native physicians had failed, won favor with the native people. When leaving on furlough for England, a costly casket was brought to her, asking that it be presented to Queen Victoria from her loyal subjects. Within that casket was a petition pleading that her majesty would send more such physicians to help the women of India in their sore need. As a result of this petition there is in every large city of India a Lady Dufferin Hospital, well equipped, and caring for thousands of patients. Mrs. Openshaw gave a glimpse of the comparatively new work in Western China.

Dr. Irwin of Laos questioned "Why do not Christian men establish business in the Orient, making each business house at the same time a sort of mission station?"

Dr. G. H. Guy said of Japan: The country is like a growing boy, immature but awake, alert and questioning. She, like the boy, needs our sympathy." The Japanese have been seeking knowledge. Now they begin to understand that morality, too, is needed. As a result of the Y. M. C. A. convention, 5,000 students became Christians. But students cannot support churches and, in consequence of war taxes, the people are poor.

Mrs. F. M. Price pictured most vividly the transformation of the Wesleyan people in their island parish, as the fruit of two years' work.

Mrs. F. H. Robinson, leading the afternoon devotional hour, suggested that it is far better to pray for guidance in making plans than for blessing on plans already made; asking not for what we want, but for what He wants. Rest is sometimes the best preparation for service.

The model class in the Gospel in Latin Lands held closest attention, with its varied methods and hints as to plans for study and recitation.

Rev. George W. Kinman's address was upon The New Spirit and the New Opportunity. Missions are no longer a matter of location. There is no distinct field of operation. Giving is for Christ's sake. In our own country are two

notable opportunities. The new South and the new West. 1870 saw the first public school in the South. Appropriations are now five times as much as then. At the close of the war 5 per cent of the negroes could read; now, 55 per cent. In the West, Indians are not being exterminated. The former method of treatment was a cross between the kindergarten and the penitentiary. Now Indian agents have decreased by two-thirds, while school superintendents have increased by two and one-half. Reservation schools are replacing eastern ones. The missionary method proves best. Will new consecration on our part meet these new opportunities?

Among the voices from the homeland, Dr. W. P. Bentley reminded us that the confession of a little Chinese school boy once marked the beginning of a new spiritual era in the whole empire; 5 per cent of the leaders in Chinese churches were converted in America; and that, since Christ was an Oriental, we are only tardily repaying a debt.

Dr. J. H. Laughlin plead for a clearer understanding of the Chinese character and realization of the fact that the better class condemn, as strongly as we, the tongs, opium-using and other evils.

Miss Lena Haegstrom, missionary among her own people on this coast, instanced one who, reaching Ellis Island, said: "I have seen those who came back to Sweden from your land, and I have come here to give my heart to Christ."

At the evening session Dr. Hugh W. Gilchrist, whose name spells Mount Hermon, presided. His opening words emphasized the power of the living, individual message, and the fact that the Gospel had been translated not only into many languages, but into characters of every nation.

Mrs. Louise Kelly's paper was full of hope and cheer, urging to fuller consecration and untiring labor, since "It is daybreak everywhere."

The program of the Federate School of Missions closed with an address by Rev. Charles R. Brown. Present day missions, said Mr. Brown, consist not in rescue work so much as in sharing our best. We must, therefore, have something to share. Missions at home, improving our Christianity, increase our power for helpful service in other lands. And then the work is one.

All in attendance felt as one does who, absorbed in an especially interesting magazine story, reads "To be continued." For the next chapter in our serial, come to Mount Hermon July 16.

THE CONGREGATIONAL CHURCH EXTENSION SOCIETY OF SAN FRANCISCO AND VICINITY.

The annual meeting and dinner of this Society will be held on Thursday evening, February 24, at the First Congregational church, Post and Mason streets, at 6 o'clock. Each church in San Francisco and Marin counties is entitled to representation by its pastor and two delegates, who will be eligible to serve as directors for the coming term. Honorary delegates, particularly business men, will add to the attendance.

The theme of the evening will be "Church Building with the Development of San Francisco." Rev. A. W. Palmer of Oakland will tell how a church can make good. Mrs. Nolte of the Mission church will give her views of Men. Emphasis will be laid by other speakers on business men's responsibility for church building; and Rev. H. H. Wikoff will tell how the Congregational Church Building Society of New York can assist in building San Francisco churches.

The well known Knickerbocker Male Quartet will add to the interest of the evening. Mr. Geo. C. Boardman, Jr., will preside, and those in attendance will receive a souvenir booklet on Church Building in San Francisco since the days of '49.

Among the Churches

CALIFORNIA.

Claremont.—Professor Blaisdell of Beloit College, Wisconsin, the recently elected president of Pomona College, has reached Claremont and has entered on his duties as president of the college.

Pasadena, West Side.—The Rev. L. P. Hitchcock has accepted the call recently extended him and has entered regularly on the work. Mr. Hitchcock had been acting as supply since the first of the year, coming to Pasadena from a pastorate of eight years in Alameda.

Oakland, Pilgrim.—A monthly church paper called The Pilgrim visitor has been started. Last year the Ladies' Aid Society contributed $400 to the current expenses of the church. They have $600 as their aim this year.

San Francisco, Ocean View.—Under the leadership of R. A. Goodwin, a Pacific Theological Seminary student, the work is moving along in a very encouraging way. The congregations have nearly doubled in the last three months. Fifteen members were added to the Christian Endeavor Society recently.

Redlands.—Mrs. Eliza P. R. Crafts, a Southern California pioneer, the first school teacher and the first Sunday-school teacher in the San Bernardino valley, passed into the other life from her home in Redlands last Friday, at the age of 84. Born in the state of New York in 1825, Mrs. Crafts came to California in 1857, and from that early period had prominent part in the religious and educational work in Southern California.

Pacific Grove, Mayflower.—With the coming of Dr. Peebles to the pastorate, increased activity is noticeable all along lines of church work. Last Sunday, February 13th, 141 were in attendance upon the Sunday school. At the communion service fourteen were received into church membership, six coming on confession of faith.

San Francisco, Mayflower.—The church received two members on confession of faith at the last communion service, February 6th. February 13th at the Lincoln's day service, the Ladies' Aid Society presented the church with a handsome oak set of pulpit furniture, consisting of the pulpit, a large center chair, and two side chairs, costing $125. This was a complete surprise to the Rev. and Mrs. Gause, who knew nothing of it until they walked into the church on Sunday morning.

Oakland, Plymouth.—A financial campaign of one week carried on by the church committee of the Men's League has resulted in a most gratifying show of strength. On

January 1st the trustees asked for an increase of $1000 in the contributions for church expenses. A committee of twenty-five men made a canvass of the parish with the following result: Amount pledged for 1910, $1125 more than was received on pledges last year. Number of contributors toward church support raised from 82 to 172. This has enabled the trustees to add, by vote of the church, $600 to the pastor's salary and insures better music for the year, and a stronger support of the church's work all along the line.

Los Angeles, First.—Commencing Thursday, November 12th, Dr. Wm. Horace Day gave a Teachers' Training Course at Young Men's Christian Association. The purpose of the course was to train men how to get the most out of the Bible, that they might be prepared to teach others. At 6:30 p. m., supper was served in the building to accommodate those coming from a distance. The attendance varied from sixty to seventy, including women. The subject of the course was "Twelve Studies in the Story of Redemption," with the following main divisions: (a) The Land: The Scene of the Story of Redemption; (b) The Religious Development of the People of Redemption; (c) The Literature of Redemption; (d) The Inspiration of the Literature of Redemption; (e) The Principles of Religious Pedagogy. Thursday, November 10, about thirty members of the class took the examination. Certificates will be awarded by the Association. As a token of their appreciation the class presented Dr. Day with a fine, large portrait of President Lincoln, which he had long desired. February 7, 8 and 9 Dr. Wm. Horace Day attended the organization of two new churches in Imperial Valley, giving three addresses and a lecture at Heber Collegiate Institute. With this tour Dr. Day has covered the entire missionary field of Southern California. At the Twilight Communion on February 6th, sixty new members were received into this church. The Japanese branch church had previously received six, and the Chinese branch church one. On Tuesday, at 2:30 p. m., Dr. Day gives a lecture on "Religion and Health," which has a good attendance. At 4 p. m. he has a children's class, which will be continued until Easter.

A FEW WORDS PRECAUTIONARY.

The ministers of Oakland, Cal., were called together Feb. 9th at the Y. M. C. A. and asked to endorse a two-weeks' campaign by a Professor W. Earl Flynn, who proposed to hold classes in the churches on "Applied Psychology, Diet and Physical Culture." Prof. Flynn was accompanied and introduced by a Rev. Mr. Elliott, who claimed to be a Methodist minister from Southern California. He set forth the value of Prof. Flynn's work as an antidote to various religious and health fads and produced strong testimonials from many well-known ministers on the Coast. Strong protest against endorsing Prof. Flynn was made by Albert W. Palmer, the pastor of Plymouth Church, on the basis of personal letters received from Fresno and San Jose. The information thus received showed that Prof. Flynn's lectures were often coarse and vulgar, and that, in addition to enormous profit from conducting classes at the rate of five dollars per member, he sold facial cream, hair tonic and shampoo! Also that he was in the habit of publicly abusing ministers or Young Men's Christian Association secretaries who did not join his movements. By action of the ministers present the whole matter was referred to the Church Federation of Oakland. It remains to be seen whether Prof. Flynn will face an investigation at the hands of the Church Federation or whether he will quietly seek a more propitious opening in some neighboring community.

NOTES FROM SOUTHERN CALIFORNIA.

By Traveler.

The Laymen's Missionary Movement, under the care of the Brotherhood, is already under good headway and a number of meetings have been held and liberal responses have been made to the appeal for the budget that has been assumed.

At a meeting in the Claremont church $1200 was raised for the support of a new man on the foreign field. This is in addition to the amount apportioned to this church.

Plymouth Church in Los Angeles doubled the amount of her apportionment, and Park Church did the same and other churches will largely increase their apportionment.

It now looks as though Southern California would raise the full apportionment this first year, which will be more than 30 per cent more than has been raised in any one year for benevolences.

An Educational Campaign.

A campaign of education will be carried on under the direction of the Executive Committee of the Conference during the months of March and April.

The object is to instruct and arouse an interest in our missionary enterprises and to explain to the churches how the money which we are raising under the Apportionment Plan is being spent, also to put the Brotherhood of the local church behind the Apportionment Plan so that the men shall assume the responsibility for raising the benevolences of the church; also to form classes among the men and in the Young People's Societies for the study of missions.

The work of missionary interests in the Congregational churches in Southern California is being prosecuted with more vigor than ever before.

Rev. Wm. H. Day spent last Sunday in the Imperial Valley organizing two new churches. This work is largely the result of the efficient work of the pastor-at-large, Rev. J. L. Maile.

Rev. Wikoff and Rev. Tenney were visitors with us this week, looking after their various interests in our midst.

Our Tenth Church in Kern County.

On Sunday afternoon, February 6th, our tenth church in Kern county was organized at Old River, located about thirteen miles from Bakersfield. Rev. Edgar R. Fuller was elected moderator and Mr. W. D. Palmer was chosen scribe. The sermon was preached by Rev. John L. Maile, who, with Rev. A. L. Knudson, also administered the sacrament of the Lord's Supper. The prayer of consecration and baptism was offered by the retiring pastor, Rev. John Roberts.

The covenant was administered by Mr. Fuller, who also gave the right hand of fellowship. Mr. Clarence Fuller and the Bakersfield choir sang with much acceptance. This church starts off with 17 charter members and is made possible by the diligence of Rev. Mr. Roberts and the hearty co-operation of the people. The trustees of the new church are Mr. H. W. Henderson, Mrs. H. P. McCutcheon, Mr. G. W. Garvin.

The deacons are Mr. J. G. West, Mr. W. D. Palmer; the

deaconesses, Mrs. C. Garvin, Mrs. A. A. Leeds; clerk, Mr. W. D. Palmer; Superintendent of the Sunday school, Mr. J. G. West; treasurer, Mrs. M. D. Palmer.

The church voted to hear as a candidate the Rev. W. W. Riley, who is already called by the Panama Church, which is located three and one-half miles distant. It is expected that the Greenfield school district, three miles further east, may be united with these two churches in one pastorate. The Pilgrim Congregational Church of Old River is located in a very fine agricultural section, and while the youngest born, is one of the most vigorous of our Kern county churches.

The Home.

NOT CHANGED BUT GLORIFIED.

Not changed but glorified! Oh, beauteous language
For those who weep,
Mourning the loss of some dear face departed,
Fallen asleep.
Hushed into silence, never more to comfort
The hearts of men,
Gone, like the sunshine of another country,
Beyond our ken.

O dearest dead, we see thy white soul shining
Behind the face,
Bright with the beauty and celestial glory
Of an immortal grace.
What wonder we stumble, faint and weeping,
And sick with fears,
Since thou hast left us—all alone with sorrow
And blind with tears?

Can it be possible no words shall welcome
Our coming feet?
How will it look, that face that we have cherished,
When next we meet?
Will it be changed, so glorified and saintly
That we shall know it not?
Will there be nothing that will say, "I love thee,
And I have not forgot?

Oh! faithless heart, the same loved face transfigured
Shall meet thee there,
Less sad, less wistful, in immortal beauty
Divinely fair.
The mortal veil, washed pure with many weepings,
Is rent away,
And the great soul that sat within its prison
Hath found the day.

In the clear morning of that other country,
In Paradise,
With the same face that we have loved and cherished
She shall arise!
Let us be patient, we who mourn with weeping,
Some vanished face,
The Lord has taken, but to add more beauty
And a diviner grace.

And we shall find once more, beyond earth's sorrows,
Beyond the skies,
In the fair city of the "sure foundations,"
Those heavenly eyes.
With the same welcome, shining through their sweetness,
That met us here;
Eyes, from whose beauty God has banished weeping
And wiped away the tear.

Think of us, dearest one, while o'er life's waters
We seek the land,
Missing thy voice, thy touch, and the true helping
Of thy pure hand,
Till, through the storm and tempest, safely anchored,
Just on the other side,
We find thy dear face looking through Death's shadows,
Not changed, but glorified.

TAKE TIME FOR REST.

Annie Payson Call.

A woman can feel rushed when she is sitting perfectly still and has really nothing whatever to do. A woman can feel at leisure when she is working diligently at something, with a hundred other things waiting to be done when the time comes. It is not all we have to do that gives us the rushed feeling; it is the way we do what is before us. It is the attitude we take toward our work.

Now this rushed feeling in the brain and nerves is intensely oppressive. Many women, and men, too, suffer from it keenly, and they suffer the more because they do not recognize that that feeling of rush is really entirely distinct from what they have to do; in truth it has nothing whatever to do with it.

I have seen a woman suffer painfully with the sense of being pushed for time when she had only two things to do in the whole day, and those two things at most need not take more than an hour each. This same woman was always crying for rest. I never knew, before I saw her, that women could get just as abnormal in their efforts to rest as in their insistence upon overwork. This little lady never rested when she went to rest; she would lie on the bed for hours in a state of strain about resting that was enough to tire any ordinary healthy woman. One friend used to tell her that she was an inebriate on resting. It is perhaps needless to say that she was a nervous invalid, and in the process of gaining her health she had to be set to work and kept at work. Many and many a time she has cried and begged for rest when it was not rest she needed at all; it was work.

She has started off to do some good, healthy work crying and sobbing at the cruelty that made her go, and has returned from the work as happy and healthy, apparently, as a little child. Then she could go to rest and rest to some purpose. She had been busy in wholesome action and the normal reaction came in her rest. As she grew more naturally interested in her work she rested less and less, and she rested better and better because she had something to rest from and somthing to rest for.

Now she does only a normal amount of resting, but gets new life from every moment of rest she takes; before, all her rest only made her want more rest and kept her always in the strain of fatigue. And what might seem to many a very curious result is that as the abnormal desire for rest disappeared the rushed feeling disappeared, too.

There is no one thing that American women need more than a healthy habit of rest, but it has got to be real rest, not strained nor self-indulgent rest.

Another example of this effort at rest which is a sham and a strain is the woman who insists upon taking a certain time every day in which to rest. She insists upon doing everything quietly and with—as she thinks—a sense of leisure, and yet she keeps the whole household in a sense of turmoil and does not know it. She sits complacently in her pose of prompt action, quietness, and rest, and has a tornado all about her. She is so deluded in her own idea of herself that she does not observe the tornado, and yet she has caused it. Everybody in her household is tired out with her demands, and she herself is ill, chronically ill. But she thinks she is at peace, and she is annoyed that others should be tired.

If this woman could open and let out her own interior tornado, which she has kept frozen in there by her false attitude of restful quiet, she would be more ill for a time, but it might open her eyes to the true state of things and enable her to rest to some purpose and to allow her household to rest, too.

"But," someone says, "may I not feel pressed for time when I have more to do than I can possibly put into the time before me?"

O, yes, yes—you can feel normally pressed for time; and because of this pressure you can arrange in your mind what best to leave undone, and so relieve the pressure. If one thing seems as important to do as another you can make up your mind that of course you can only do what you have time for, and the remainder must go. You cannot do what you have time to do, so well if you are worrying about what you have no time for. There need be no abnormal sense of rush about it.

Just as nature tends toward health, nature tends toward rest—toward the right kind of rest; and if we have lost the true knack of resting we can just as surely find it as a sunflower can find the sun. It is not something artificial that we are trying to learn—it is something natural and alive, something that belongs to us, and our own best instinct will come to our aid in finding it if we will only first turn our attention toward finding our own best instinct.

We must have something to rest from, and we must have something to rest for, if we want to find the real power of rest. Then we must learn to let go of our nerves and our muscles, to leave everything in our bodies open and passive so that our circulation can have its own best way. But we must have had some activity in order to have given our circulation a fair start before we can expect it to do its best when we are passive.

Then, what is most important, we must learn to drop all effort of our minds if we want to know how to rest; and that is difficult. We can do it best by keeping our minds concentrated on something simple and quiet and wholesome. For instance, you feel tired and rushed and you can have half an hour in which to rest and get rid of the rush. Suppose you lie down on the bed and imagine yourself a turbulent lake after a storm. The storm is dying down, dying down, until by and by there is no wind, only little dashing waves that the wind has left. Then the waves quiet down steadily, more and more, until finally they are only ripples on the water. Then no ripples, but the water is as still as glass. The sun goes down. The sky glows. Twilight comes. One star appears, and green banks and trees and sky and stars are all reflected in the quiet mirror of the lake, and you are the lake, and you are quiet and refreshed and rested and ready to get up and go on with your work—to go on with it, too, better and more quietly than when you left it.—From "Nerves and Common Sense."

UNDUE CANDOR AT HOME.

I remember to have met in my girlhood a family with whom old-school courtesy was so perfect that a fine flavor of ceremony distinguished the intercourse of all its members. They were uniformly polite to one another, invariably decorous and constantly on guard lest by any accident they might trespass the rules of a flawless courtliness. "What a strain it must be to live with the W's," a school-mate of mine exclaimed after we had spent a day together in their hospitable home. "I felt," she added, "while I was there as if I were walking through a minuet with John Hancock and Dorothy Q." Possibly my friends, the W's, carried too far this determination to be always and wholly polite, and possibly now and then their demeanor may have seemed a trifle self-conscious and a little stiff, but if they erred it was in the right direction. Most of us go to the opposite point and keep our good manners for outside friends, while we are as rude as we please to the people at home. We do not hesitate in the least to say to Aunt Maria, who comes down in the morning with her hair hastily arranged, "Dear me! you look like a positive fright with your hair drawn back in that way." If the dressmaker has sent home a frock for little Lucy, and it is a bit too short or a bit too long, we hasten to indicate the defect to the child's mother or the child herself. If one of the family has made a public appearance of any sort, we are silent as to any compliments overheard, but we do not forget to mention unkind criticisms. In short, the great majority are over-candid in the home circle. We mention faults, flaws and foibles, we are brusque and uncharitable, we make the awkward girl and the bashful boy ill at ease by comparing them with others who have gained a finer manner in society, and as to the table, the realism of our complaints there touches the superlative of ill-breeding.

Everybody knows that the test beyond all others of the gentleman or the lady is the behavior of each at the table. Good table manners must be learned when the baby sits in the high chair, and the lessons must be carried on through childhood until they are automatic. There are people who are never embarrassed by any number of forks and spoons, who know just what to do and how to do it, who eat their soup with silence and grace, and drink hot tea from a scalding cup without a protesting muscle, and still permit themselves to find fault if the meat is tough, over-done or under-done, if the bill of fare does not please them, if the salad dressing is not to their taste and the dessert something for which they do not care. Children should be taught that to be unduly candid in the line of fault-finding is as much a sin as to tell an untruth. In the matter of truth telling, the discrimination must be made, that where no principle is involved, and only selfish ill-will is served, silence is preferable to telling a disagreeable truth. I am not defending a lie or pleading for evasion or prevarication. Deceit is not to be defended, but misplaced candor may be as wicked in its way as deceit itself. Whenever we can do it without the sacrifice of principle we should try to make people pleased with themselves and satisfied with their surroundings. The critical temper is the one that leads to undue candor, and it is not a temper to be cultivated at home.—Christian Intelligencer.

Young People

THE ANT AND THE GRASSHOPPER.

"Why, what may you be doing?"
The grasshopper asked the ant.
"Oh! I'm gathering up my winter food
Of many a seed and plant.

"And what may you be doing?"
The ant did ask in turn,
For that Sir Grasshopper had a merry time
The wise ant did discern.

"Oh! I dance and sing, and frolic about,
As the merry days go by."
And then the grasshopper began to sing,
And looked at the bright, blue sky.

"What's the use of taking life so hard
When the earth is green and fair,
And there's plenty of food for all of us
And plenty more to spare?"

But the wise ant toiled from dawn till dark,
Laying up his winter store,
And was pleased as he saw the stacks grow high,
And the food grow more and more.

One day it grew still, and began to snow,
And was very cold without,
But the ant was snug in his cosy home,
With warmth and food about.

But the grasshopper fared quite differently:
He had no warm place to go,
So he froze and starved there in the cold,
Under the deepening snow.

If he had worked while the sun did shine,
Instead of dance and sing,
He would have fared through the winter well
But he did a different thing.

So I say unto you, take heed of this,
Beware of the grasshopper's woe,
And you will enjoy what the ant enjoyed,
And fare well through ice and snow.

—Jewell Willis.

SELLING HIMSELF.

From his office window, Dr. Lepley noticed the boy drive his wagonload of corn upon the old-fashioned weigh scales directly opposite. He watched him, idly, as he stepped down upon the platform, and then, while the near-sighted weighmaster was adjusting the scales, the boy put one foot back upon the hub of the wheel and, seizing the back of the seat, swung himself free of the platform, thus adding his full weight to that of the corn.

"Ho, ho! selling himself, eh?" exclaimed the doctor, adjusting his far-sighted glasses to be sure that his near-sighted glasses were not deceiving him.

"Bless my heart, if it isn't Squire Giles' son Jack!" he exclaimed in astonishment. "The young rogue, to disgrace his good, honest old father by such juggling! But he'll square the deal with me, or I'll know why," he chuckled, as he hurried across the back lot to the corn crib, where Jack was already shoveling the big yellow ears into the huge, old-fashioned bin.

"Hello, chappie!" he called out in his jolly fashion. "Want me to give you a lift?"

"No, thank you," replied Jack politely.

"He's a willing little fellow, at any rate," soliloquized the doctor, watching the boy's efforts at disposing of his heavy load.

"It's a fine lot of corn, certainly," he added, good-naturedly, adjusting his far-sighted spectacles so as to have better view of the heap of golden ears, piling up in the big granary.

With the last shovel of corn, Jack sprang down into the crib to gather up the "nubbins" scattered on the floor, and, while he was at work, the doctor stepped forward and, closing the door with a thud, locked it and put the key in his pocket.

"Doctor! Doctor Lepley!" called Jack, thinking the absent-minded man had shut him in by mistake. "Please sir, you have locked me in the crib," he explained, when the doctor turned in his tracks and faced him.

"Yes, I know," was the reply. "Isn't that right? I bought you, you know."

"Bought me!" cried Jack, not certain whether the grave man peering through the bars was joking or crazy.

"Yes, to be sure!" returned the doctor, "I bought you, and shall settle with your father in accordance with your weight. How much do you weigh?"

"Ninety-two pounds," answered Jack, sheepishly, beginning to see through the doctor's queer actions.

"Ninety-two pounds—a little more than a bushel and a half of corn. At eighty cents a bushel you are worth about one dollar and twenty-five cents," mused the doctor. "A cheap boy, certainly. You have not put a high price on yourself, Jack."

"I didn't—didn't mean to sell myself," insisted Jack.

"You didn't!' exclaimed the doctor, "then why were you so careful to have yourself weighed with the corn? I thought at the time you were discounting yourself; but a boy who will stoop to such low trickery is not worth much at best."

"I didn't think of it in that light," pleaded Jack, ready to cry. "It's the first time I ever did such a thing, and I am sorry that I acted so meanly."

"Sorry for the wrong-doing, Jack, or sorry that you've been found out? Which is it, my boy?" urged the doctor.

"Both," answered Jack, quickly. "I am sorry I was so mean to try to cheat you, and sorry that you know of my meanness."

"Then if I let you go back on your deal you will give me your word of honor that you will never attempt such crookedness again?" said the doctor. "Will you promise?"

"Yes," answered Jack, eagerly. "And, doctor, I hope you will not tell my father of my—dishonesty," he added, as he humbly stepped out of his prison.

"I should be sorry to be the bearer of such news to your father, Jack," returned the doctor. "But, my dear boy, do not let the fear of exposure overshadow the higher and more important one, of doing right for its own sake. Remember, always, that if you are to retain your own self-respect, you must put the highest valuation upon your honor, never, under any circumstances, cheapen yourself by a sale to bidders."—Young Churchman.

WHEN THE DAY IS DONE.

How quiet the home is at midnight! The people who talk and laugh and sing in it every day are asleep, and the people who fell asleep in it long ago come back into it. Every house has these two classes of tenants. Do we love best those with whom we can talk and laugh and sing, or the dear silent ones who come so noiselessly to our side and whisper to us in faint sweet, far-away whispers that have no sound, so that we only hear their very stillness?

I am not tired, but my pen is weary. It falls from my fingers as I raise my head. I start to leave the table and my eyes fall upon a little "First Reader." He left it there this afternoon. I remember how I was impatient because he could not read the simple lesson, such an easy lesson, and I told him it was a waste of time to teach him and pushed him away from me. I remember now. I see the flush come into the little tired face, the brave, cheerful look in his eyes, his mother's brave and patient cheerfulness, struggling with his disappointment and pain. I see him lie down on the floor and the little face bend over the troublesome lesson; any baby might read it. Then, after a little struggle alone, it has to be given up, and the baffled little soldier, with one more appealing look toward me for reinforcements, sighs, and goes away from the lesson he cannot read to the play that comforts him. And there lies the little book just as he left it. Ah, me! I could kneel down and kiss it now, as though it were alive and loving.

Why, what was my time worth to me today? What was there in the book I wanted to read one half so precious to me as one cooling word from prattling lips that quivered when I turned away? I hate the book I read; I will never look at it again. Were it the last bok in the world, I think I would burn it. All its gracious words are lies. I say to you, at it again. Were it the last book in the though an hour ago I thought it excellent, I say to you there is poison in its hateful pages. Why, what can I learn from books that baby lips cannot teach me? Do you know? I want to go to the door of his room and listen; the house is so still;' maybe he is not breathing. Why, if between my book and my boy I chose my book, why should not God leave me with my books?—Robert J. Burdette.

Two Irishmen, meeting one day, were discussing local news. "Do you know Jim Skelly?" asked Pat.

"Faith," said Mike, "an' I do."

"Well," said Pat, "he has had his appendix taken away from him."

"Ye don't say so?" said Mike. "Well, it serves him right. He should have had it in his wife's name."—Everybody's Magazine.

Willing to Take a Chance.—Mother—"And when he proposed, did you tell him to see me?"

Daughter—"Yes, mamma; and he said he'd seen you several times, but he wanted to marry me just the same."—The Sphinx.

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